سَيَقُولُ

Juz 2

JUZ 02 - سَيَقُوْلُ

... اَلْبَقَرَة ٢ ...

¾ - الثلثة	½ - النصف	¼ - الرّبـع

LEGEND

Takbir for Last 22 Surahs	Method & Dua - Khatmal Qur'aan	Verses of Caution in Recitation
Index Sajdah Tilawaah	Index Surahs	Index Revelation Order
Dua for Memorisation	Ta'awwuz & Tasmiyyah	Etiquette of Recitation
Recitation of the Qur'aan	Stop Signs	Summarised Tajweed Rules

NURUL HUDA PUBLICATIONS

سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ
قِبْلَتِهِمُ الَّتِىْ كَانُوْا عَلَيْهَا ط قُلْ لِّلّٰهِ الْمَشْرِقُ
وَالْمَغْرِبُ ط يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ
﴿١٤٢﴾ وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ
عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ط وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِىْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ
يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ط وَاِنْ كَانَتْ
لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ط وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ط اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿١٤٣﴾
قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ ج فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضٰىهَا ص فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ط وَاِنَّ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ط

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق قلے ج   Valid Pause - قف   Continue - لا صلے ز

وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿١٤٤﴾ وَلَئِنْ اَتَيْتَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ج وَمَآ اَنْتَ
بِتَابِعٍ قِبْلَتَهُمْ ج وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ط وَلَئِنِ
اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ لا اِنَّكَ
اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿١٤٥﴾ وقف لازم اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ
كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ط وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ — وقف منزل
الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿١٤٦﴾ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ
مِنَ الْمُمْتَرِيْنَ ﴿١٤٧﴾ ع وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا — ع ١٧ ١٦/١
الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ط
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ — وقف النبی صلی اللہ علیہ وآلہ وسلم ۱۲
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط وَاِنَّهٗ لَلْحَقُّ
مِنْ رَّبِّكَ ط وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٩﴾ وَمِنْ
حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۙ لِئَلَّا
يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۙ اِلَّا الَّذِيْنَ ظَلَمُوْا
مِنْهُمْ ۚ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِىْ ۚ وَلِاُتِمَّ نِعْمَتِىْ
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۰﴾ كَمَآ اَرْسَلْنَا فِيْكُمْ
رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَ يُزَكِّيْكُمْ
وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ
مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿۱۵۱﴾ فَاذْكُرُوْنِىْٓ اَذْكُرْكُمْ
ع ۱۸ ۵ ۲/۱۶ وَاشْكُرُوْا لِىْ وَلَا تَكْفُرُوْنِ ﴿۱۵۲﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا
اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ
﴿۱۵۳﴾ وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ
بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾ وَلَنَبْلُوَنَّكُمْ
بِشَىْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ
وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ﴿۱۵۵﴾

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ

اِلَيْهِ رٰجِعُوْنَ ﴿١٥٦﴾ اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ

وَرَحْمَةٌ ۣ قف وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿١٥٧﴾ اِنَّ الصَّفَا

الْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ

فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَمَنْ تَطَوَّعَ خَيْرًا ۙ

فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿١٥٨﴾ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا

مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى

الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ ﴿١٥٩﴾ ۙ

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ

عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ﴿١٦٠﴾ اِنَّ الَّذِيْنَ كَفَرُوْا

وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ

وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٦١﴾ ۙ خٰلِدِيْنَ فِيْهَا ۚ

لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٢﴾

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ج لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ
ع ١٩ ١١ ٣/١٦ الرَّحِيْمُ ﴿١٦٣﴾ اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِىْ تَجْرِىْ
فِى الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ
السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ص وَّتَصْرِيْفِ الرِّيٰحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ
لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٦٤﴾ وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ
دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ط وَالَّذِيْنَ
اٰمَنُوْآ اَشَدُّ حُبًّا لِّلّٰهِ ط وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْآ
اِذْ يَرَوْنَ الْعَذَابَ لا اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا لا وَّاَنَّ اللّٰهَ
شَدِيْدُ الْعَذَابِ ﴿١٦٥﴾ اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ
اتَّبَعُوْا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ﴿١٦٦﴾

اَلْمَدُّ اللَّازِمْ

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۖ ج Valid Pause - قف Continue - لا صلے ز

وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ

كَمَا تَبَرَّءُوْا مِنَّا ؕ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ

حَسَرٰتٍ عَلَيْهِمْ ؕ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ﴿۱۶۷﴾ ع ٢٠ ٤/١٦

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا ۖز

وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

﴿۱۶۸﴾ اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا

عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۱۶۹﴾ وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ

اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ

اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ﴿۱۷۰﴾

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِىْ يَنْعِقُ بِمَا لَا

يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا

يَعْقِلُوْنَ ﴿۱۷۱﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا

رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۱۷۲﴾

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکتہ وقفة Preceding Rule - ك

اِنَّمَا حَرَّمَ عَلَيۡكُمُ الۡمَيۡتَةَ وَالدَّمَ وَ لَحۡمَ الۡخِنۡزِيۡرِ
وَمَآ اُهِلَّ بِهٖ لِغَيۡرِ اللّٰهِ ۚ فَمَنِ اضۡطُرَّ غَيۡرَ بَاغٍ وَّلَا
عَادٍ فَلَاۤ اِثۡمَ عَلَيۡهِ ؕ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ ﴿۱۷۳﴾ اِنَّ الَّذِيۡنَ
يَكۡتُمُوۡنَ مَاۤ اَنۡزَلَ اللّٰهُ مِنَ الۡكِتٰبِ وَيَشۡتَرُوۡنَ بِهٖ
ثَمَنًا قَلِيۡلًا ۙ اُولٰٓـئِكَ مَا يَاۡكُلُوۡنَ فِىۡ بُطُوۡنِهِمۡ اِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوۡمَ الۡقِيٰمَةِ وَلَا يُزَكِّيۡهِمۡ ۖۚ
وَلَهُمۡ عَذَابٌ اَلِيۡمٌ ﴿۱۷۴﴾ اُولٰٓـئِكَ الَّذِيۡنَ اشۡتَرَوُا الضَّلٰلَةَ
بِالۡهُدٰى وَالۡعَذَابَ بِالۡمَغۡفِرَةِ ۚ فَمَآ اَصۡبَرَهُمۡ
عَلَى النَّارِ ﴿۱۷۵﴾ ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الۡكِتٰبَ بِالۡحَقِّ ؕ
وَاِنَّ الَّذِيۡنَ اخۡتَلَفُوۡا فِى الۡكِتٰبِ لَفِىۡ شِقَاقٍۢ
ع ۲۱ ۹ ۵/۱۶ بَعِيۡدٍ ﴿۱۷۶﴾ ع الربع لَيۡسَ الۡبِرَّ اَنۡ تُوَلُّوۡا وُجُوۡهَكُمۡ قِبَلَ
الۡمَشۡرِقِ وَالۡمَغۡرِبِ وَلٰكِنَّ الۡبِرَّ مَنۡ اٰمَنَ بِاللّٰهِ
وَالۡيَوۡمِ الۡاٰخِرِ وَالۡمَلٰٓـئِكَةِ وَالۡكِتٰبِ وَالنَّبِيّٖنَ ۚ

وَاٰتَى الۡمَالَ عَلٰى حُبِّهٖ ذَوِى الۡقُرۡبٰى وَالۡيَتٰمٰى
وَالۡمَسٰكِيۡنَ وَابۡنَ السَّبِيۡلِ ۙ وَالسَّآئِلِيۡنَ وَفِى
الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالۡمُوۡفُوۡنَ
بِعَهۡدِهِمۡ اِذَا عٰهَدُوۡا ۚ وَالصّٰبِرِيۡنَ فِى الۡبَاۡسَآءِ
وَالضَّرَّآءِ وَحِيۡنَ الۡبَاۡسِ ؕ اُولٰٓئِكَ الَّذِيۡنَ
صَدَقُوۡا ؕ وَاُولٰٓئِكَ هُمُ الۡمُتَّقُوۡنَ ﴿١٧٧﴾ يٰۤاَيُّهَا الَّذِيۡنَ
اٰمَنُوۡا كُتِبَ عَلَيۡكُمُ الۡقِصَاصُ فِى الۡقَتۡلٰى ؕ
اَلۡحُرُّ بِالۡحُرِّ وَالۡعَبۡدُ بِالۡعَبۡدِ وَالۡاُنۡثٰى بِالۡاُنۡثٰى ؕ
فَمَنۡ عُفِىَ لَهٗ مِنۡ اَخِيۡهِ شَىۡءٌ فَاتِّبَاعٌ ۢ بِالۡمَعۡرُوۡفِ
وَاَدَآءٌ اِلَيۡهِ بِاِحۡسَانٍ ؕ ذٰلِكَ تَخۡفِيۡفٌ مِّنۡ
رَّبِّكُمۡ وَرَحۡمَةٌ ؕ فَمَنِ اعۡتَدٰى بَعۡدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيۡمٌ ﴿١٧٨﴾ وَلَكُمۡ فِى الۡقِصَاصِ
حَيٰوةٌ يّٰۤاُولِى الۡاَلۡبَابِ لَعَلَّكُمۡ تَتَّقُوۡنَ ﴿١٧٩﴾

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ
تَرَكَ خَيْرَا ۨ ۚۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ
بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ؕ﴿۱۸۰﴾ فَمَنْۢ بَدَّلَهٗ
بَعْدَ مَا سَمِعَهٗ فَاِنَّمَاۤ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ
اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ؕ﴿۱۸۱﴾ فَمَنْ خَافَ مِنْ مُّوْصٍ
جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَاۤ اِثْمَ عَلَيْهِ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۸۲﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا ع ٢٢ ٦ ٦/١٦
كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿۱۸۳﴾ اَيَّامًا مَّعْدُوْدٰتٍ ؕ
فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ
اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ
مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ
وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۸۴﴾

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۖ ج Valid Pause - قف Continue - لا صلے ز

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ

وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

فَلْيَصُمْهُ ؕ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ

اَيَّامٍ اُخَرَ ؕ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ

وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٨٥﴾ وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ

قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ

وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿١٨٦﴾ اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ

الرَّفَثُ اِلٰى نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ

لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ

عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْـٰٔنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا

كَتَبَ اللّٰهُ لَكُمْ ۖ وَكُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ

الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۖ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکتہ وقفة Preceding Rule - ك

ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَلَا تُبَاشِرُوْهُنَّ وَاَنْتُمْ

عٰكِفُوْنَ ۙ فِى الْمَسٰجِدِ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا

تَقْرَبُوْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ

يَتَّقُوْنَ ﴿١٨٧﴾ وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ

ع ٢٣ ٦ ٢/١٦ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ ﴿١٨٨﴾ يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ

قُلْ هِىَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ وَلَيْسَ الْبِرُّ بِاَنْ

تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ

وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۖ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ

تُفْلِحُوْنَ ﴿١٨٩﴾ وَقَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ

وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿١٩٠﴾

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ

حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ

وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ
فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ
﴿١٩١﴾ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٢﴾ وَقٰتِلُوْهُمْ
حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا
فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿١٩٣﴾ اَلشَّهْرُ الْحَرَامُ
بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى
عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿١٩٤﴾
وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ
اِلَى التَّهْلُكَةِ ۚۛ وَاَحْسِنُوْا ۚۛ اِنَّ اللّٰهَ يُحِبُّ
الْمُحْسِنِيْنَ ﴿١٩٥﴾ وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ
فَاِنْ اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْىِ ۚ وَلَا
تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْىُ مَحِلَّهٗ ؕ

Any 2 of 3 Verses - ۛ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ

فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ج فَاِذَآ

اَمِنْتُمْ وقفة فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا

اسْتَيْسَرَ مِنَ الْهَدْيِ ج فَمَنْ لَّمْ يَجِدْ فَصِيَامُ

ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ ط تِلْكَ

عَشَرَةٌ كَامِلَةٌ ط ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي

الْمَسْجِدِ الْحَرَامِ ط وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ

ع ٢٤ ٨ ٨/١٦ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٩٦﴾ اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ج

فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ لا

وَلَا جِدَالَ فِي الْحَجِّ ط وَمَا تَفْعَلُوْا مِنْ خَيْرٍ

يَّعْلَمْهُ اللّٰهُ ط وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ

التَّقْوٰى ز وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ﴿١٩٧﴾ لَيْسَ

عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ط

وقف النبي صلى الله عليه وآله وسلم ١٢

فَاِذَآ اَفَضۡتُمۡ مِّنۡ عَرَفٰتٍ فَاذۡكُرُوا اللّٰهَ عِنۡدَ الۡمَشۡعَرِ
الۡحَرَامِ ص وَاذۡكُرُوۡهُ كَمَا هَدٰىكُمۡ ج وَاِنۡ كُنۡتُمۡ مِّنۡ
قَبۡلِهٖ لَمِنَ الضَّآلِّيۡنَ ﴿١٩٨﴾ ثُمَّ اَفِيۡضُوۡا مِنۡ حَيۡثُ اَفَاضَ
النَّاسُ وَاسۡتَغۡفِرُوا اللّٰهَ ط اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ ﴿١٩٩﴾
فَاِذَا قَضَيۡتُمۡ مَّنَاسِكَكُمۡ فَاذۡكُرُوا اللّٰهَ كَذِكۡرِكُمۡ
اٰبَآءَكُمۡ اَوۡ اَشَدَّ ذِكۡرًا ط فَمِنَ النَّاسِ مَنۡ يَّقُوۡلُ رَبَّنَآ
اٰتِنَا فِى الدُّنۡيَا وَمَا لَهٗ فِى الۡاٰخِرَةِ مِنۡ خَلَاقٍ ﴿٢٠٠﴾ وَمِنۡهُمۡ
مَّنۡ يَّقُوۡلُ رَبَّنَآ اٰتِنَا فِى الدُّنۡيَا حَسَنَةً وَّفِى الۡاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ النصف اُولٰٓئِكَ لَهُمۡ نَصِيۡبٌ
مِّمَّا كَسَبُوۡا ط وَاللّٰهُ سَرِيۡعُ الۡحِسَابِ ﴿٢٠٢﴾ وَاذۡكُرُوا
اللّٰهَ فِىۡۤ اَيَّامٍ مَّعۡدُوۡدٰتٍ ط فَمَنۡ تَعَجَّلَ فِىۡ يَوۡمَيۡنِ فَلَآ
اِثۡمَ عَلَيۡهِ ج وَمَنۡ تَاَخَّرَ فَلَآ اِثۡمَ عَلَيۡهِ لا لِمَنِ اتَّقٰى ط
وَاتَّقُوا اللّٰهَ وَاعۡلَمُوۡۤا اَنَّكُمۡ اِلَيۡهِ تُحۡشَرُوۡنَ ﴿٢٠٣﴾

اَلۡحَمۡدُ لِلّٰهِ الدَّائِمِ

النّصف

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِى الْحَيٰوةِ الدُّنْيَا
وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِىْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ
۝۲۰۴ وَاِذَا تَوَلّٰى سَعٰى فِى الْاَرْضِ لِيُفْسِدَ فِيْهَا
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ
۝۲۰۵ وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ
فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ۝۲۰۶ وَمِنَ النَّاسِ
مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ
رَءُوْفٌۢ بِالْعِبَادِ ۝۲۰۷ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا
فِى السِّلْمِ كَآفَّةً ۪ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝۲۰۸ فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ
مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْۤا اَنَّ اللّٰهَ عَزِيْزٌ
حَكِيْمٌ ۝۲۰۹ هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِىْ
ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِىَ الْاَمْرُ ؕ

اَلْمَدُّ اللَّازِمْ

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق ۗ ج Valid Pause - قف Continue - لا ۖ ز

وَاِلَى اللّٰهِ تُرۡجَعُ الۡاُمُوۡرُ ۧ ﴿۲۱۰﴾ سَلۡ بَنِىۡۤ اِسۡرَآءِيۡلَ ع ۲۵ ۱۴ ۹/۱۶

كَمۡ اٰتَيۡنٰهُمۡ مِّنۡ اٰيَةٍۢ بَيِّنَةٍ ؕ وَمَنۡ يُّبَدِّلۡ نِعۡمَةَ

اللّٰهِ مِنۡۢ بَعۡدِ مَا جَآءَتۡهُ فَاِنَّ اللّٰهَ شَدِيۡدُ الۡعِقَابِ

﴿۲۱۱﴾ زُيِّنَ لِلَّذِيۡنَ كَفَرُوا الۡحَيٰوةُ الدُّنۡيَا

وَيَسۡخَرُوۡنَ مِنَ الَّذِيۡنَ اٰمَنُوۡا ۘ وَالَّذِيۡنَ اتَّقَوۡا

فَوۡقَهُمۡ يَوۡمَ الۡقِيٰمَةِ ؕ وَاللّٰهُ يَرۡزُقُ مَنۡ يَّشَآءُ

بِغَيۡرِ حِسَابٍ ﴿۲۱۲﴾ كَانَ النَّاسُ اُمَّةً وَّاحِدَةً قف

فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيۡنَ وَمُنۡذِرِيۡنَ ص

وَاَنۡزَلَ مَعَهُمُ الۡكِتٰبَ بِالۡحَقِّ لِيَحۡكُمَ بَيۡنَ

النَّاسِ فِيۡمَا اخۡتَلَفُوۡا فِيۡهِ ؕ وَمَا اخۡتَلَفَ

فِيۡهِ اِلَّا الَّذِيۡنَ اُوۡتُوۡهُ مِنۡۢ بَعۡدِ مَا جَآءَتۡهُمُ

الۡبَيِّنٰتُ بَغۡيًۢا بَيۡنَهُمۡ ۚ فَهَدَى اللّٰهُ الَّذِيۡنَ

اٰمَنُوۡا لِمَا اخۡتَلَفُوۡا فِيۡهِ مِنَ الۡحَقِّ بِاِذۡنِهٖ ؕ

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

وَاللّٰهُ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾
اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ
الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ مَسَّتْهُمُ الْبَاْسَآءُ
وَالضَّرَّآءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ
اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ﴿٢١٤﴾
يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَآ اَنْفَقْتُمْ مِّنْ
خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَابْنِ السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ
بِهٖ عَلِيْمٌ ﴿٢١٥﴾ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ
لَّكُمْ ۚ وَعَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ
لَّكُمْ ۚ وَعَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ؕ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٦﴾ يَسْـَٔلُوْنَكَ عَنِ ع ٢٦ ٦ ١٠/١٦
الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ

وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ق

وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ج وَالْفِتْنَةُ

اَكْبَرُ مِنَ الْقَتْلِ ط وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى

يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ط وَمَنْ يَّرْتَدِدْ

مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ

حَبِطَتْ اَعْمَالُهُمْ فِی الدُّنْيَا وَالْاٰخِرَةِ ج وَاُولٰٓئِكَ

اَصْحٰبُ النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾ اِنَّ الَّذِيْنَ

اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجٰهَدُوْا فِیْ سَبِيْلِ اللّٰهِ لا

اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢١٨﴾

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيْهِمَآ

اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ز وَاِثْمُهُمَآ اَكْبَرُ مِنْ

نَّفْعِهِمَا ط وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلِ الْعَفْوَ ط

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾ لا

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

فِي الدُّنْيَا وَالْاٰخِرَةِ ط وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ط
قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ط وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ط
وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ط وَلَوْ شَآءَ
اللّٰهُ لَاَعْنَتَكُمْ ط اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿۲۲۰﴾ وَلَا
تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ط وَلَاَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ج وَلَا تُنْكِحُوا
الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ط وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ط اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ صلے
وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ج وَيُبَيِّنُ
اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۲۱﴾ ع وَيَسْـَٔلُوْنَكَ عَنِ ع ۲۷ ۵ ۱۱/۱٦
الْمَحِيْضِ ط قُلْ هُوَ اَذًى لا فَاعْتَزِلُوا النِّسَآءَ
فِي الْمَحِيْضِ لا وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ج
فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ط

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٢٢٢﴾
نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ص فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ز
وَقَدِّمُوْا لِاَنْفُسِكُمْ ط وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ
مُّلٰقُوْهُ ط وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً
لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ط
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ
اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ط
وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿٢٢٥﴾ لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ
تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ج فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٦﴾ وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ
سَمِيْعٌ عَلِيْمٌ ﴿٢٢٧﴾ وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ
ثَلٰثَةَ قُرُوْٓءٍ ط وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ
اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا

اِصْلَاحًا ؕ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۲۲۸﴾ ع ۲۸ ۷ ۱۲/۱۶

اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ

بِاِحْسَانٍ ؕ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ

اٰتَيْتُمُوْهُنَّ شَيْئًا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ

فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ

عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا

تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ

الظّٰلِمُوْنَ ﴿۲۲۹﴾ فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ

حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ؕ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ

عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ

اللّٰهِ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ﴿۲۳۰﴾

وَاِذَا طَلَّقۡتُمُ النِّسَآءَ فَبَلَغۡنَ اَجَلَهُنَّ فَاَمۡسِكُوۡهُنَّ
بِمَعۡرُوۡفٍ اَوۡ سَرِّحُوۡهُنَّ بِمَعۡرُوۡفٍ ۨ وَلَا
تُمۡسِكُوۡهُنَّ ضِرَارًا لِّتَعۡتَدُوۡا ۚ وَمَنۡ يَّفۡعَلۡ
ذٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهٗ ؕ وَلَا تَتَّخِذُوۡۤا اٰيٰتِ
اللّٰهِ هُزُوًا ۫ وَّاذۡكُرُوۡا نِعۡمَتَ اللّٰهِ عَلَيۡكُمۡ
وَمَاۤ اَنۡزَلَ عَلَيۡكُمۡ مِّنَ الۡكِتٰبِ وَالۡحِكۡمَةِ
يَعِظُكُمۡ بِهٖ ؕ وَاتَّقُوا اللّٰهَ وَاعۡلَمُوۡۤا اَنَّ اللّٰهَ
بِكُلِّ شَىۡءٍ عَلِيۡمٌ ع ٢٣١ الثالثة وَاِذَا طَلَّقۡتُمُ النِّسَآءَ ع ٢٩ ٣ ١٣/١٦
فَبَلَغۡنَ اَجَلَهُنَّ فَلَا تَعۡضُلُوۡهُنَّ اَنۡ يَّنۡكِحۡنَ
اَزۡوَاجَهُنَّ اِذَا تَرَاضَوۡا بَيۡنَهُمۡ بِالۡمَعۡرُوۡفِ ؕ
ذٰلِكَ يُوۡعَظُ بِهٖ مَنۡ كَانَ مِنۡكُمۡ يُؤۡمِنُ
بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ ؕ ذٰلِكُمۡ اَزۡكٰى لَكُمۡ
وَاَطۡهَرُ ؕ وَاللّٰهُ يَعۡلَمُ وَاَنۡتُمۡ لَا تَعۡلَمُوۡنَ ٢٣٢

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَعَلَى الْمَوْلُوْدِ لَهٗ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ
نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَلَا
مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ
فَلَا جُنَاحَ عَلَيْهِمَا ؕ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا
اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ
بِالْمَعْرُوْفِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ۝٢٣٣ وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا
يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا ۚ فَاِذَا
بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ
اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٢٣٤

Comp. Stop - م   Req. Stop - ۝ ط   Stop or Cont. - ق ۚ ج   Valid Pause - قف   Continue - لا صلے ز

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ خِطْبَةِ
النِّسَآءِ اَوْ اَكْنَنْتُمْ فِيْٓ اَنْفُسِكُمْ ط عَلِمَ اللّٰهُ اَنَّكُمْ
سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ لَّا تُوَاعِدُوْهُنَّ سِرًّا اِلَّآ اَنْ
تَقُوْلُوْا قَوْلًا مَّعْرُوْفًا ؕ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ حَتّٰى
يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ط وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ مَا فِيْٓ
اَنْفُسِكُمْ فَاحْذَرُوْهُ ج وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾ ع ٣٠ ١٢/١٦
لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا لَمْ تَمَسُّوْهُنَّ
اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً ۚۖ وَّمَتِّعُوْهُنَّ ج عَلَى الْمُوْسِعِ
قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدَرُهٗ ج مَتَاعًا بِالْمَعْرُوْفِ ج
حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾ وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ
قَبْلِ اَنْ تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً
فَنِصْفُ مَا فَرَضْتُمْ اِلَّآ اَنْ يَّعْفُوْنَ اَوْ يَعْفُوَا الَّذِيْ
بِيَدِهٖ عُقْدَةُ النِّكَاحِ ط وَاَنْ تَعْفُوْٓا اَقْرَبُ لِلتَّقْوٰى ط

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سکته وقفة Preceding Rule - ك

وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ط اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ﴿٢٣٧﴾ حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ
الْوُسْطٰى ق وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾ فَاِنْ خِفْتُمْ
فَرِجَالًا اَوْ رُكْبَانًا ج فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ
كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿٢٣٩﴾ وَالَّذِيْنَ
يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۚ صلے وَّصِيَّةً
لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ج
فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ
فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ط وَاللّٰهُ عَزِيْزٌ
حَكِيْمٌ ﴿٢٤٠﴾ وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ط
حَقًّا عَلَى الْمُتَّقِيْنَ ﴿٢٤١﴾ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ
اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٢٤٢﴾ ع اَلَمْ تَرَ اِلَى الَّذِيْنَ ع ٣١ ٧ ١٥/١٦
خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ص

Comp. Stop - م Req. Stop - ۝ ط Stop or Cont. - ق قلے ج Valid Pause - قف Continue - لا صلے ز

فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا قف ثُمَّ اَحْيَاهُمْ ط اِنَّ اللّٰهَ
لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَشْكُرُوْنَ ﴿٢٤٣﴾ وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِيْ يُقْرِضُ
اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ط
وَاللّٰهُ يَقْبِضُ وَيَبْصُۜطُ ص وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٤٥﴾ اَلَمْ
تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ مِنْۢ بَعْدِ مُوْسٰى وقف لازم
اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ
فِيْ سَبِيْلِ اللّٰهِ ط قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ
عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ط قَالُوْا وَمَا لَنَآ اَلَّا
نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا
وَاَبْنَآئِنَا ط فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا
اِلَّا قَلِيْلًا مِّنْهُمْ ط وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٢٤٦﴾

ص Read with a س

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ
مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ
قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً
فِى الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِىْ مُلْكَهٗ مَنْ
يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝٢٤٧ وَقَالَ لَهُمْ نَبِيُّهُمْ
اِنَّ اٰيَةَ مُلْكِهٖٓ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ
سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى
وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِىْ ذٰلِكَ
ع ٦/٣٢ ١٦/١٦ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٢٤٨ فَلَمَّا فَصَلَ
طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ
بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّىْ ۚ وَمَنْ لَّمْ
يَطْعَمْهُ فَاِنَّهٗ مِنِّىْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ ۚ

فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ
وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ
وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ
كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ
اللّٰهِ ؕ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۲۴۹﴾ وَلَمَّا بَرَزُوْا
لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَاۤ اَفْرِغْ عَلَيْنَا
صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ ؕ﴿۲۵۰﴾ فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙۗ وَقَتَلَ
دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ
اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿۲۵۱﴾ تِلْكَ اٰيٰتُ اللّٰهِ
نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۲﴾

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No. of Rukus in Surah

Juz No. ٣٠ اَلْجُزْءُ

No.of Ayaahs in Surah

سُوْرَةُ النَّبَا مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عَمَّ يَتَسَآءَلُوْنَ ۚ ١ عَنِ النَّبَاِ الْعَظِيْمِ ۙ ٢ الَّذِىْ هُمْ فِيْهِ

Revelation Number — Indicates Start of New Juz — Surah Number

1/4 Juz الرُّبُع

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ ١ الَّذِىْ خَلَقَ فَسَوّٰى ۙ ٢

1/2 Juz النِّصْف

سُبْحَانَ رَبِّيَ الْاَعْلٰى — Masnoon Dua to recite

Al-Waqf al-Lazim denoting a obligatory stop — وقف لازم

3/4 Juz الثَّلٰثَة

السَّجْدَة ١٣ — To perform a Sajdah Tilawaat on reciting the Underlined Word — السَّجْدَة

Side Note — If a stop is made here. Then begin recitation of the next word with ا

Bold Line on Left Indicates Left Page

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ٢٧ ارْجِعِىْٓ

اَلْمَدُّ اللَّازِمُ — Al Maddul Lazim

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ۖ ٣٤

Care to be taken in pronunciation of the Underlined Word

وَقْفُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ — Denotes where the Holy Prophet ﷺ stopped while reciting

Ruku No. in Surah — No. of Ayaahs in Ruku — Ruku No. in Juz — Total No. of Rukus's in Juz

Ruku ٢ ع ٢/٣٩

End of Ayah with Ayah Number and End of Ruku sign — ع ٣٠

سُوْرَةُ عَبَسَ — Following Word on Next Page

Page No. in Juz — صَفْحَةُ ٢

Stop Signs

Comp. Stop - م Req. Stop - ط Stop or Cont. - ج قلى ق Valid Pause - قف Continue - لا صلى ز

Any 2 of 3 Verses - ∴ Suggested Pause - ص Stop Sound, Not Breath - سكته وقفة Preceding Rule - ك

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

TAKBIR TO BE RECITED FOR THE LAST 22 SURAHS

Hadhrat Ubay ibn Kaab relates that he recited the Qur'aan to Rasulullah. The Nabi instructed Ubay ibn Kaab explaining: Say the Takbir at the end of each surah, until you complete your recital of (the last twenty two surahs) of the full Qur'aan.

The Takbir:

لَا إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ، وَلِلّٰهِ الْحَمْدُ

There is none worthy of worship besides Allah, and Allah is the Greatest, and all praise is due to Allah (alone).

Rulings:

Recite the Takbir in an audible, moderately soft voice only, with a short pause after each Surah, the Takbir shall be recited once only. (i.e. before the Bismillah of the next Surah). During a full Khatmul Qur'aan, recite the takbir from the end of Surah Ad-Duha ﴿اَلضُّحٰى﴾, and continue to the end of Surah An Naas ﴿اَلنَّاس﴾. (i.e. for the last twenty two Surahs). The recital of this Takbir is sunnah and meritorious. However, it is neither incorrect, nor a sin if the recitation of the Takbir is omitted.

THE METHOD OF KHATMUL QUR'AAN

The masnoon method (procedure) for the Khatmul Qur'aan is that when the recital of the full Qur'aan is completed (Khatam), then one should immediately start the reciting of the next Khatam.

Rasulullah during his recital of the Qur'aan, when arriving at Surah An-Naas ﴿اَلنَّاس﴾, always paused there, then recited Surah Al-Faatihah ﴿اَلْحَمْدُ لِلّٰهِ الْعٰلَمِيْنَ ...﴾ together with Alif Laam Meem ﴿الٓمٓ ...﴾, upto Muflihoon ﴿الْمُفْلِحُوْنَ﴾, and thereafter made du'aa.

Rasulullah has said that it is very much liked by Allah Ta'aala that whenever the recital of the entire Qur'aan is completed, then the next recital is immediately commenced and then stopped at Muflihoon, ﴿الْمُفْلِحُوْنَ﴾ after which the du'aa is made.

DUA' AFTER THE COMPLETION OF THE QUR'AAN

It is reported in several Ahaadith that Rasulullah has said that the acceptance of du'aa upon the completion of every Khatam of the Qur'aan is assured. In one Hadith it is stated that: 'When a person completes the Qur'aan the Malaaikah (Angels) kiss him between the eyes'. In another Hadith it is reported that: 'Whosoever completes the Qur'aan during the early hours of the day, the Malaa-ikah ask Allah Ta'aala to show mercy on such a person for the balance of the day. Likewise whoever completed it at the commencement of the night then the Malaaikah ask Allah to show mercy on such a person for the balance of the night'. It is reported that Rasulullah has said: 'Whosoever recites the Qur'aan and performs du'aa thereafter, then four thousand Malaaikah will say Aameen upon his du'aa.

دُعَآءُ خَتْمِ الْقُرْاٰنِ

DUA KHATMUL QUR'AAN

صَدَقَ اللّٰهُ الْعَلِيُّ الْعَظِيْمُ، وَصَدَقَ رَسُوْلُهُ النَّبِيُّ الْكَرِيْمُ، وَنَحْنُ عَلٰى ذٰلِكَ مِنَ الشّٰهِدِيْنَ، رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، اَللّٰهُمَّ ارْزُقْنَا بِكُلِّ حَرْفٍ مِّنَ الْقُرْاٰنِ حَلَاوَةً وَّبِكُلِّ جُزْءٍ مِّنَ الْقُرْاٰنِ جَزَآءً، اَللّٰهُمَّ ارْزُقْنَا

Allah the High Sublime has spoken the truth! and His noble Nabi ﷺ has spoken the truth! and upon that, we are amongst the witnesses! O our Sustainer accept from us, indeed You are All Hearing and All Knowing. O Allah, grant us in return for every letter from the Qur'aan a sweetness and from every chapter (portion) thereof a reward. O Allah, grant us

with (the recitation of every) alif; ulfah [love]	بِالْاَلِفِ اُلْفَةً،
with (every) baa, barakah [blessing]	وَّبِالْبَآءِ بَرَكَةً،
with (every) taa, tawbah [repentance]	وَّبِالتَّآءِ تَوْبَةً،
with (every) thaa, thawaab [reward]	وَّبِالثَّآءِ ثَوَابًا،
with (every) jeem, jamaal [beauty]	وَّبِالْجِيْمِ جَمَالًا،
with (every) haa, hikmah [wisdom]	وَّبِالْحَآءِ حِكْمَةً،
with (every) khaa, khair [goodness]	وَّبِالْخَآءِ خَيْرًا،
with (every) daal, daleel [proof]	وَّبِالدَّالِ دَلِيْلًا،
with (every) dhaal, dhakaa [intelligence]	وَّبِالذَّالِ ذَكَآءً،
with (every) raa, ralmah [mercy]	وَّبِالرَّآءِ رَحْمَةً،
with (every) zaa, zakaah [purity]	وَّبِالزَّآءِ زَكٰوةً،
with (every) seen, sa'aadah [good fortune]	وَّبِالسِّيْنِ سَعَادَةً،
with (every) sheen, shifaa [cure]	وَّبِالشِّيْنِ شِفَآءً،
with (every) saad, sidq [sincerity]	وَّبِالصَّادِ صِدْقًا،
with (every) dhaad, dhiyaa' [light]	وَّبِالضَّادِ ضِيَآءً،
with (every) taa, taraawah [tenderness]	وَّبِالطَّآءِ طَرَاوَةً،
with (every) dhaa, Dhafar [victory]	وَّبِالظَّآءِ ظَفَرًا،

with (every) ghain, ghinaa [independance]	وَّ بِالْعَيْنِ عِلْمًا،
with (every) faa, falaah [success]	وَّ بِالْغَيْنِ غِنًى،
with (every) qaaf, qurbah [nearness]	وَّ بِالْقَافِ قُرْبَةً،
with (every) kaaf, karamah [nobility]	وَّ بِالْكَافِ كَرَامَةً،
with (every) laam, lutf [gentleness]	وَّ بِاللَّامِ لُطْفًا،
with (every) meem, maw'izah [counsel]	وَّ بِالْمِيْمِ مَوْعِظَةً،
with (every) nun, noor [light]	وَّ بِالنُّوْنِ نُوْرًا،
with (every) waaw, wuslah [connection]	وَّ بِالْوَاوِ وُصْلَةً،
with (every) haa, hidayah [guidance]	وَّ بِالْهَآءِ هِدَايَةً،
and with (every) yaa, yaqeen [conviction]	وَّ بِالْيَآءِ يَقِيْنًا،

اَللّٰهُمَّ انْفَعْنَا بِالْقُرْاٰنِ الْعَظِيْمِ، وَارْفَعْنَا بِالْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ، وَ تَقَبَّلْ مِنَّا قِرَآءَ تَنَا وَ تَجَاوَزْ عَنَّا مَا كَانَ فِيْ تِلَاوَةِ الْقُرْاٰنِ مِنْ خَطَاٍ اَوْ نِسْيَانٍ اَوْ تَحْرِيْفِ كَلِمَةٍ عَنْ مَّوَاضِعِهَآ اَوْ تَقْدِيْمٍ اَوْ تَاْخِيْرٍ اَوْ زِيَادَةٍ اَوْ نُقْصَانٍ اَوْ تَاْوِيْلٍ عَلٰى غَيْرِ مَآ اَنْزَلْتَهٗ عَلَيْهِ اَوْ رَيْبٍ اَوْ شَكٍّ اَوْ سَهْوٍ اَوْ سُوْٓءِ اِلْحَانٍ اَوْ تَعْجِيْلٍ عِنْدَ تِلَاوَةِ الْقُرْاٰنِ اَوْ كَسْلٍ اَوْ سُرْعَةٍ اَوْ زَيْغِ لِسَانٍ اَوْ وَقْفٍ بِغَيْرِ وُقُوْفٍ اَوْ اِدْغَامٍ بِغَيْرِ مُدْغَمٍ اَوْ اِظْهَارٍ بِغَيْرِ بَيَانٍ اَوْ مَدٍّ اَوْ تَشْدِيْدٍ اَوْ هَمْزَةٍ اَوْ جَزْمٍ اَوْ اِعْرَابٍ بِغَيْرِ مَا كُتِبَ اَوْ قِلَّةِ رَغْبَةٍ وَّ رَهْبَةٍ عِنْدَ اٰيَاتِ الرَّحْمَةِ وَاٰيَاتِ الْعَذَابِ فَاغْفِرْ لَنَا رَبَّنَا وَاكْتُبْنَا مَعَ الشَّاهِدِيْنَ،

O Allah let us benefit from the Magnimous Qur'aan and elevate us with its verses and Glorius zikr. And accept from us our recitation and pardon us for any errors or forgetfulness or distorting its meanings or advancing or delaying it or adding or omitting to it or interpreting it incorrectly to that which you had revealed. Or entertaining doubts or misgivings or recitation in an inappropiate tone or making haste in recitation or displaying indifference or rushing through it or twisting the tongue. Or undue stopping or continuance or inaccurate utterance or Idghaam without mudgham or making needless Izhaar or making madd, tashdeed hamzah sukoon or reading other than how You have written. Or for being unresponsive to the verses of mercy and punishment. Thus forgive us and write us down from amongst the witnesses.

اَللّٰهُمَّ نَوِّرْ قُلُوْبَنَا بِالْقُرْاٰنِ وَزَيِّنْ اَخْلَاقَنَا بِالْقُرْاٰنِ وَنَجِّنَا مِنَ النَّارِ بِالْقُرْاٰنِ وَاَدْخِلْنَا فِي الْجَنَّةِ بِالْقُرْاٰنِ، اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ لَنَا فِي الدُّنْيَا قَرِيْنًا وَّفِي الْقَبْرِ مُوْنِسًا وَّعَلَى الصِّرَاطِ نُوْرًا وَّ فِي الْجَنَّةِ رَفِيْقًا وَّمِنَ النَّارِ سِتْرًا وَّحِجَابًا وَّاِلَى الْخَيْرَاتِ كُلِّهَا دَلِيْلًا فَاكْتُبْنَا عَلَى التَّمَامِ وَارْزُقْنَا اَدَآءً بِالْقَلْبِ وَاللِّسَانِ وَحُبِّ الْخَيْرِ وَالسَّعَادَةِ وَالْبَشَارَةِ مِنَ الْاِيْمَانِ،

O Allah enlighten our hearts with the Qur'aan and decorate our character with the Qur’aan and save us from the Jahannum by means of the Qur'aan and enter into Jannah by means of the Qur'aan. O Allah make the Qur'aan our partner in this world an a companion in the Qabr, a light on the Siraat the best friend in Jannah and a shield against the fire of Hell and a guide that will lead to every act of righteousness. And decree for us perfection and bless us to fulfil from our heart and tongue and love, good fortune and glad tidings of Imaan.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ مُّظْهَرِ لُطْفِهٖ وَنُوْرِ عَرْشِهٖ سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا-

And salutations of Allah be upon His best creation Mohammed ﷺ who is the manifestation of Allah's kindness and the noor of his that is attached with the Throne. Enumerable peace be upon our Master Muhammed ﷺ and upon his family and upon his companions.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ، وَاَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ مَاعَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ، وَاَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ، وَّاَعُوْذُبِكَ مِنَ النَّارِ وَمَاقَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْعَمَلٍ، وَاَسْئَلُكَ خَيْرَ مَا سَاَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَاَعُوْذُبِكَ مِنْ شَرِّ مَااسْتَعَاذَبِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَّاَسْئَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رَشَدًا-

O Allah, I ask You of every good, which may come soon or which may come later, which I know or do not know; and I seek refuge in You from every evil, which may come soon or which may come later, which I am aware or which I know not; And I ask of You Paradise and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire and of every word and deed that may bring me close to it; And I ask of you every good, which Your slave and Messenger Muhammad ﷺ asked from You and I seek refuge from every evil, from which Your slave and Messenger Muhammad ﷺ sought refuge in You; and I ask of You what ever You decree for me, make its ultimate end good for me.

CAUTION REQUIRED IN PRONUNCIATION

There are certain places in the Qur'aanul Majeed where even a little negligence can make one guilty of the unintentional utterance of words of Kufr. The changing or transposing of a Fathah/Zabar (ـَ), Kasrah/Zer (ـِ) or Dhammah/Pesh (ـُ) can alter the meanings of words, and to intentionally recite incorrectly can plunge one into the act of a major sin, so much so that it can lead one to the brink of Kufr. These Ayaahs are denoted by a broken line below them and the symbol ❋ in the margin.

No.	Surah	Juz No.	Surah No.	Ayaah No.	✓ Pronunciation	✗ Pronunciation
1	اَلْفَاتِحَة	1	1	4	اِيَّاكَ نَعْبُدُ	Without Tashdeed - اِيَاكَ
2	اَلْفَاتِحَة	1	1	7	اَنْعَمْتَ عَلَيْهِمْ	اَنْعَمْتُ عَلَيْهِمْ
3	اَلْبَقَرَة	1	2	125	وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ	اِبْرٰهٖمُ رَبَّهٗ
4	اَلْبَقَرَة	2	2	251	وَقَتَلَ دَاوٗدُ جَالُوْتَ	دَاوٗدُ جَالُوْتُ
5	اَلْبَقَرَة	3	2	255	اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ	With Madd - آللّٰهُ
6	اَلْبَقَرَة	3	2	261	وَاللّٰهُ يُضٰعِفُ	وَاللّٰهُ يُضٰعَفُ
7	اَلنِّسَآء	6	4	165	رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ	مُّبَشِّرِيْنَ وَمُنْذَرِيْنَ
8	اَلتَّوْبَة	10	9	3	مِنَ الْمُشْرِكِيْنَ وَرَسُوْلُهٗ	وَرَسُوْلِهٖ
9	بَنِيْٓ اِسْرَآءِيْل	15	17	15	وَمَا كُنَّا مُعَذِّبِيْنَ	مُعَذَّبِيْنَ
10	طٰهٰ	16	20	121	وَعَصٰٓى اٰدَمُ رَبَّهٗ	اٰدَمَ رَبُّهٗ
11	اَلْاَنْبِيَآء	17	21	87	اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ	اِنِّيْ كُنْتَ
12	اَلشُّعَرَآء	19	26	194	لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ	مُنْذَرِيْنَ
13	فَاطِر	22	35	28	يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا	اللّٰهُ مِنْ عِبَادِهِ الْعُلَمٰٓؤَا
14	اَلصّٰٓفّٰت	23	37	76	فِيْهِمْ مُّنْذِرِيْنَ	فِيْهِمْ مُّنْذَرِيْنَ
15	اَلْفَتْح	26	48	27	صَدَقَ اللّٰهُ رَسُوْلَهُ	اللّٰهَ رَسُوْلَهُ
16	اَلْحَشْر	28	59	24	الْمُصَوِّرُ	الْمُصَوَّرُ
17	اَلْحَآقَّة	29	69	37	اِلَّا الْخٰطِئُوْنَ	اِلَّا الْخٰطَئُوْنَ
18	اَلْمُزَّمِّل	29	73	16	فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ	فِرْعَوْنَ الرَّسُوْلُ
19	اَلْمُرْسَلٰت	29	77	41	فِيْ ظِلٰلٍ	فِيْ ظَلٰلٍ
20	اَلنّٰزِعٰت	30	79	45	اِنَّمَآ اَنْتَ مُنْذِرُ	مُنْذَرُ

The Ayaahs of Sajdah Tilaawah

There are 14 aayaah of the Qur'aan after the recital of which Sajdah Tilaawah becomes waajib and has to be made. These are indicated by the word السَّجْدة (As Sajdah) shown in the margin; and also by a line under the Sajdah word in the specific Aayah. (Note: The second Sajdah in Surah Haj is to be performed by the Shafi'ees only. The sajdah in Surah Saad is not a Sajdah Tilaawah for them. This is a Sajdah-ush Shukr for them and should be performed only out of Salaah. The niyyah for this is: 'Nawaitu Sajdah-ush Shukri lillaahi Ta-'aala').

When reciting or listening to the Qur'aan and on completing the recital of any of these Aayaah it is waajib to perform a single sajdah immediately. (According to Imaam Shafi - it is Sunnah). However, if one is unable to perform the sajdah immediately then it could be performed soon after. This Sajdah is also waajib upon a person who listens to it whilst in a state of Janaabah. However, this sajdah is not waajib for women when they listen to an ayaah of Sajdah whilst they are in a state of Haydh or Nifaas.

If an aayah of sajdah is recited in Salaah, then the sajdah must be performed immediately in the Salaah. The method of performing the Sajdah Tilaawah (in Salaah) is to complete the recital of that specific Aayaah and then immediately go down into sajdah whilst saying: 'Allaahu Akbar' and recite the Tasbeeh of Sajdah, thrice. After the sajdah return to the standing position whilst saying 'Allaahu Akbar'; and continue the recital without reciting 'Bismillaah'.

If an Aayaah of Sajdah is repeated several times while seated in one place, then only one Sajdah is waajib. When one sajdah aayaah is recited at several different places; or if separate aayaah are recited at various different places; then the corresponding number of Sajdah's will have to be performed. A small house or the chamber of the Musjid is regarded as one place. It is desirable to recite the Aayaah of Sajdah inaudibly to avoid making the sajdah waajib upon others who are within hearing distance. It is makrooh to recite the Qur'aan and deliberately omit reciting the Aayaah of Sajdah to avoid performing the Sajdah.

How to Perform the Sajdah Tilawaah

The same conditions regarding Tahaarat, Wudhu etc. that apply to Salaah are applicable to Sajdah Tilaawah. Sajdah Tilaawah is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set.

The Hanafi Method:

It is Mustahab (desirable) that one performs Sajdah Tilaawah immediately after the aayah of sajdah had been recited. However, there is no sin caused by a moderate delay when carrying out the waajib sajdah soon thereafter. It is makrooh and sinful to indefinitely delay fulfilling such waajib Sajdah Tilaawah. When one is not busy in Salaah, the best method for this waajib sajdah is to stand upright and say: Allahu Akbar (without raising the hands) then go straight down into sajdah, recite Subhaana Rabbiyal A'ala' thrice, then rise out of sajdah and whilst standing up say Allahu Akbar. Such sajdah will also be correct or complete and valid when

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one had proceeded into Sajdah Tilaawah from the jalsah (sitting posture like that in Salaah), and ended it coming up into a sitting posture.

The Shaafi'ee method:

It is sunnah to first say the niyyah while standing for Sajdah Tilaawah thus: 'Nawaytu Sajdah Tilaawati lillaahi Ta'aala'. Then recite the Takbeeratul Ihraam (whilst lifting hands as in Salaah, and folding the arms briefly) by saying; 'Allahu Akbar', and perform one sajdah. Thereafter whilst standing up say the Takbeer and then recite the Tasleem (salaam) to complete the sajdah.

AYAAHS OF SAJDAH

No.	Surah	Juz No.	Surah No.	Ayaah No.	Ayaahs of Sajdah
1	اَلْاَعْرَاف	9	7	206	وَ يُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ ۝٢٠٦
2	اَلرَّعْد	13	13	15	وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
3	اَلنَّحل	14	16	49	وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا
4	بَنِيْٓ اِسْرَآءِيْل	15	17	107	لِلْاَذْقَانِ سُجَّدًا ۝١٠٧ وَّ يَقُوْلُوْنَ سُبْحٰنَ
5	مَرْيَم	16	19	58	اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّ بُكِيًّا ۝٥٨
6	اَلْحَجّ	17	22	18	اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ
7	اَلْحَجّ	17	22	77	اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا
This second Sajdul Tilaawah in Surah Haj is to be performed by the Shafi's only					
8	اَلْفُرْقَان	19	25	60	وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا
9	اَلنَّمَل	19	27	25	اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ
10	اَلسَّجْدَة	21	32	15	خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ
11	صٓ	23	38	24	وَخَرَّ رَاكِعًا وَّاَنَابَ ۝٢٤
This Sajdul Tilaawah in Surah Saad is to be performed by the Hanafi's only					
12	حٰمٓ السَّجْدَة	24	41	37	لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوْا
13	اَلنَّجم	27	53	62	فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ۝٦٢
14	اَلْاِنْشِقَاق	30	84	21	لَا يَسْجُدُوْنَ ۝٢١ بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ
15	اَلْعَلَق	30	96	19	كَلَّا ؕ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۝١٩

Ayaahs : 6236	# INDEX OF SURAHS	Makki Surahs : 86
Rukus : 558		Madani Surahs : 28

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
1	اَلْفَاتِحَة	Makki	1	1	7
2	اَلْبَقَرَة	Madani	1-2-3	40	286
3	اٰلِ عِمْرٰن	Madani	3-4	20	200
4	اَلنِّسَآء	Madani	4-5-6	24	176
5	اَلْمَآئِدَة	Madani	6-7	16	120
6	اَلْاَنْعَام	Makki	7-8	20	165
7	اَلْاَعْرَاف	Makki	8-9	24	206
8	اَلْاَنْفَال	Madani	9-10	10	75
9	اَلتَّوْبَة	Madani	10-11	16	129
10	يُوْنُس	Makki	11	11	109
11	هُوْد	Makki	11-12	10	123
12	يُوْسُف	Makki	12-13	12	111
13	اَلرَّعْد	Madani	13	6	43
14	اِبْرٰهِيْم	Makki	13	7	52
15	اَلْحِجْر	Makki	13-14	6	99
16	اَلنَّحْل	Makki	14	16	128
17	بَنِیْٓ اِسْرَآءِيْل	Makki	15	12	111
18	اَلْكَهْف	Makki	15-16	12	110
19	مَرْيَم	Makki	16	6	98
20	طٰهٰ	Makki	16	8	135
21	اَلْاَنْبِيَآء	Makki	17	7	112
22	اَلْحَجّ	Madani	17	10	78
23	اَلْمُؤْمِنُوْن	Makki	18	6	118
24	اَلنُّوْر	Madani	18	9	64
25	اَلْفُرْقَان	Makki	18-19	6	77
26	اَلشُّعَرَآء	Makki	19	11	227
27	اَلنَّمْل	Makki	19-20	7	93
28	اَلْقَصَص	Makki	20	9	88

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
29	اَلْعَنْكَبُوْت	Makki	20-21	7	69
30	اَلرُّوْم	Makki	21	6	60
31	لُقْمٰن	Makki	21	4	34
32	اَلسَّجْدَة	Makki	21	3	30
33	اَلْاَحْزَاب	Madani	21-22	9	73
34	سَبَا	Makki	22	6	54
35	فَاطِر	Makki	22	5	45
36	يٰسٓ	Makki	22-23	5	83
37	اَلصّٰٓفّٰت	Makki	23	5	182
38	صٓ	Makki	23	5	88
39	اَلزُّمَر	Makki	23-24	8	75
40	اَلْمُؤْمِن	Makki	24	9	85
41	حٰمٓ السَّجْدَة	Makki	24-25	6	54
42	اَلشُّوْرٰی	Makki	25	5	53
43	اَلزُّخْرُف	Makki	25	7	89
44	اَلدُّخَان	Makki	25	3	59
45	اَلْجَاثِيَة	Makki	25	4	37
46	اَلْاَحْقَاف	Makki	26	4	35
47	مُحَمَّد	Madani	26	4	38
48	اَلْفَتْح	Madani	26	4	29
49	اَلْحُجُرٰت	Madani	26	2	18
50	قٓ	Makki	26	3	45
51	اَلذّٰرِيٰت	Makki	26-27	3	60
52	اَلطُّوْر	Makki	27	2	49
53	اَلنَّجْم	Makki	27	3	62
54	اَلْقَمَر	Makki	27	3	55
55	اَلرَّحْمٰن	Madani	27	3	78
56	اَلْوَاقِعَة	Makki	27	3	96

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
57	اَلْحَدِيْد	Madani	27	4	29
58	اَلْمُجَادَلَة	Madani	28	3	22
59	اَلْحَشْر	Madani	28	3	24
60	اَلْمُمْتَحِنَة	Madani	28	2	13
61	اَلصَّف	Madani	28	2	14
62	اَلْجُمُعَة	Madani	28	2	11
63	اَلْمُنٰفِقُوْن	Madani	28	2	11
64	اَلتَّغَابُوْنَ	Madani	28	2	18
65	اَلطَّلاق	Madani	28	2	12
66	اَلتَّحْرِيْم	Madani	28	2	12
67	اَلْمُلْكَ	Makki	29	2	30
68	اَلْقَلَم	Makki	29	2	52
69	اَلْحَآقَّة	Makki	29	2	52
70	اَلْمَعَارِج	Makki	29	2	44
71	نُوْح	Makki	29	2	28
72	اَلْجِنّ	Makki	29	2	28
73	اَلْمُزَّمِّل	Makki	29	2	20
74	اَلْمُدَّثِّر	Makki	29	2	56
75	اَلْقِيٰمَة	Makki	29	2	40
76	اَلدَّهْر	Madani	29	2	31
77	اَلْمُرْسَلٰت	Makki	29	2	50
78	اَلنَّبَا	Makki	30	2	40
79	اَلنّٰزِعٰت	Makki	30	2	46
80	عَبَسَ	Makki	30	1	42
81	اَلتَّكْوِيْر	Makki	30	1	29
82	اَلْاِنْفِطَار	Makki	30	1	19
83	اَلْمُطَفِّفِيْن	Makki	30	1	36
84	اَلْاِنْشِقَاق	Makki	30	1	25
85	اَلْبُرُوْج	Makki	30	1	22

No.	Surah	Makki Madani	Juz	Rukus	Aayaahs
86	اَلطَّارِق	Makki	30	1	17
87	اَلْاَعْلٰى	Makki	30	1	19
88	اَلْغَاشِيَة	Makki	30	1	26
89	اَلْفَجْر	Makki	30	1	30
90	اَلْبَلَد	Makki	30	1	20
91	اَلشَّمْس	Makki	30	1	15
92	اَلَّيْل	Makki	30	1	21
93	اَلضُّحٰى	Makki	30	1	11
94	اَلْاِنْشِرَاح	Makki	30	1	8
95	اَلتِّيْن	Makki	30	1	8
96	اَلْعَلَق	Makki	30	1	19
97	اَلْقَدْر	Makki	30	1	5
98	اَلْبَيِّنَة	Madani	30	1	8
99	اَلزِّلْزَال	Madani	30	1	8
100	اَلْعٰدِيٰت	Makki	30	1	11
101	اَلْقَارِعَة	Makki	30	1	11
102	اَلتَّكَاثُر	Makki	30	1	8
103	اَلْعَصْر	Makki	30	1	3
104	اَلْهُمَزَة	Makki	30	1	9
105	اَلْفِيْل	Makki	30	1	5
106	اَلْقُرَيْش	Makki	30	1	4
107	اَلْمَاعُوْن	Makki	30	1	7
108	اَلْكَوْثَر	Makki	30	1	3
109	اَلْكٰفِرُوْن	Makki	30	1	6
110	اَلنَّصْر	Madani	30	1	3
111	اَللَّهَب	Makki	30	1	5
112	اَلْاِخْلَاص	Makki	30	1	4
113	اَلْفَلَق	Makki	30	1	5
114	اَلنَّاس	Makki	30	1	6

REVELATION ORDER OF SURAHS

No.	Surah	No.	Surah	No.	Surah	No.	Surah
1	اَلْعَلَق	30	اَلْقَارِعَة	58	سَبَا	86	اَلْمُطَفِّفِيْن
2	اَلْقَلَم	31	اَلْقِيٰمَة	59	اَلزُّمَر	87	اَلْبَقَرَة
3	اَلْمُزَّمِّل	32	اَلْهُمَزَة	60	اَلْمُؤْمِن	88	اَلْاَنْفَال
4	اَلْمُدَّثِّر	33	اَلْمُرْسَلٰت	61	حٰمٓ السَّجْدَة	89	اٰلِ عِمْرٰن
5	اَلْفَاتِحَة	34	قٓ	62	اَلشُّوْرٰى	90	اَلْاَحْزَاب
6	اَللَّهَب	35	اَلْبَلَد	63	اَلزُّخْرُف	91	اَلْمُمْتَحِنَة
7	اَلتَّكْوِيْر	36	اَلطَّارِق	64	اَلدُّخَان	92	اَلنِّسَآء
8	اَلْاَعْلٰى	37	اَلْقَمَر	65	اَلْجَاثِيَة	93	اَلزَّلْزَال
9	اَلَّيْل	38	صٓ	66	اَلْاَحْقَاف	94	اَلْحَدِيْد
10	اَلْفَجْر	39	اَلْاَعْرَاف	67	اَلذّٰرِيٰت	95	مُحَمَّد
11	اَلضُّحٰى	40	اَلْجِنّ	68	اَلْغَاشِيَة	96	اَلرَّعْد
12	اَلْاِنْشِرَاح	41	يٰسٓ	69	اَلْكَهْف	97	اَلرَّحْمٰن
13	اَلْعَصْر	42	اَلْفُرْقَان	70	اَلنَّحْل	98	اَلدَّهْر
14	اَلْعٰدِيٰت	43	فَاطِر	71	نُوْح	99	اَلطَّلَاق
15	اَلْكَوْثَر	44	مَرْيَم	72	اِبْرٰهِيْم	100	اَلْبَيِّنَة
16	اَلتَّكَاثُر	45	طٰهٰ	73	اَلْاَنْبِيَآء	101	اَلْحَشْر
17	اَلْمَاعُوْن	46	اَلْوَاقِعَة	74	اَلْمُؤْمِنُوْن	102	اَلنُّوْر
18	اَلْكٰفِرُوْن	47	اَلشُّعَرَآء	75	اَلسَّجْدَة	103	اَلْحَجّ
19	اَلْفِيْل	48	اَلنَّمْل	76	اَلطُّوْر	104	اَلْمُنٰفِقُوْن
20	اَلْفَلَق	49	اَلْقَصَص	77	اَلْمُلْك	105	اَلْمُجَادَلَة
21	اَلنَّاس	50	بَنِيْٓ اِسْرَآءِيْل	78	اَلْحَآقَّة	106	اَلْحُجُرٰت
22	اَلْاِخْلَاص	51	يُوْنُس	79	اَلْمَعَارِج	107	اَلتَّحْرِيْم
23	اَلنَّجْم	52	هُوْد	80	اَلنَّبَا	108	اَلتَّغَابُن
24	عَبَسَ	53	يُوْسُف	81	اَلنّٰزِعٰت	109	اَلصَّف
25	اَلْقَدْر	54	اَلْحِجْر	82	اَلْاِنْفِطَار	110	اَلْجُمُعَة
26	اَلشَّمْس	55	اَلْاَنْعَام	83	اَلْاِنْشِقَاق	111	اَلْفَتْح
27	اَلْبُرُوْج	56	اَلصّٰٓفّٰت	84	اَلرُّوْم	112	اَلْمَآئِدَة
28	اَلتِّيْن	57	لُقْمٰن	85	اَلْعَنْكَبُوْت	113	اَلتَّوْبَة
29	اَلْقُرَيْش					114	اَلنَّصْر

DUA FOR MEMORISING THE QUR'AANUL MAJEED

It has been reported by Tirmidhi, Haakim and others that Sayyidina Ibn Abbaas ﵁ reports that he was once in the company of Rasulullah ﷺ when Sayydina Ali ﵁ came in and said: 'O Rasulullah ﷺ You are dearer to me than my father and mother. I try to memorise the Qur'aan but cannot do so, as it vanishes from my memory'. Rasulullah ﷺ said: shall I tell you of a method that will benefit you, as well as those to whom it is conveyed by you? You will be able to retain whatever you learn'. At the request of Sayyidina Ali ﵁, Rasulullah ﷺ said, 'When the night preceding Friday comes, rise up in its last third portion, if possible, for that would be excellent. This is the best part of the night as this is the time when angels descend, and prayers are specially granted at this hour. It was for this particular time that Hadhrat Yaqoob ﵇ had been waiting for; when he had said to his sons that he would, in the near future, pray to his Allah for forgiveness for them. If it is difficult to get up at this time then you should do so in the middle of the night, and if this too is not possible, offer the four rakaat in the early part of the night. After reciting Surah Faatihah in each rakaah**, Surah Yasin** ﴿يٰسٓ﴾ should be recited in the first rakaah, **Surah Dukhaan** ﴿اَلدُّخَان﴾ in the second, **Surah Alif Laam Meem Sajdah** ﴿اَلسَّجدَة﴾ in the third and **Surah Mulk** ﴿اَلْمُلْك﴾ in the fourth. After completing At-Tahiyaat (Glorification of Allah in the sitting posture in Salaah) you should praise and glorify Almighty Allah abundantly, invoke peace and blessings on Rasulullah ﷺ and on all the Prophets ﻋﻠﻴﻬﻢ السلام and seek forgiveness for all believers and those Muslims who have passed away and then recite the following dua:

اَللّٰهُمَّ ارْحَمْنِىْ بِتَرْكِ الْمَعَاصِىْ اَبَدًا مَّا اَبْقَيْتَنِىْ، وَارْحَمْنِىْ اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِىْ، وَارْزُقْنِىْ حُسْنَ النَّظَرِ فِىْ مَا يُرْضِيْكَ عَنِّىْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِىْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِىْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِىْ وَارْزُقْنِىْ اَنْ اَتْلُوَهُ عَلَى النَّحْوِ الَّذِىْ يُرْضِيْكَ عَنِّىْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِىْ لَا تُرَامُ، اَسْاَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِىْ وَاَنْ تُطْلِقَ بِهٖ لِسَانِىْ وَاَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِىْ وَاَنْ تَشْرَحَ بِهٖ صَدْرِىْ وَاَنْ تَغْسِلَ بِهٖ بَدَنِىْ فَاِنَّهٗ لَا يُعِيْنُنِىْ عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِىِّ الْعَظِيْمِ-

O Allah have mercy on me by enabling me to avoid sins as long as You keep me alive; and have mercy on me by enabling me to avoid falling into those things which do not concern me; and grant me the good insight in those things that will cause YOU to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy, and Possessor of Dignity which is incompre-hensible. I beseech YOU, O Allah, O Beneficent One, In the name of Your Supreme Greatness and of the light of Your Countenance to cause my heart to memorize Your book as

You have taught me (the same), and grant me that I may be able to recite it in such a manner which will cause You to be pleased with me. O Allah, the Originator of the heavens and the earth, the One of Supreme Greatness, Beholder of absolute independence, Who exceeds in nobleness and courtesy and Possessor of Dignity which is incomprehensible. I beseech You, O Allah, O Beneficent One, In the name of your Supreme Greatness and of the light of Your Countenance to illuminate my vision (with the Noor) of Your Book, and set my tongue free with its (fluent) recital, and to remove the grief of my heart with it, and to enlighten my mind and openly clear my chest with it, and to wash away (the sins) of my body with it. Certainly there is none except You to support and assist me in (attaining) the truth, and none except You can give it to me. And there is no protection (against evil) and no power (to do good) except with the help of Allah, the Most High, the Most Great.

Rasulullah ﷺ further said to Hadhrat Ali ؓ 'Repeat this act for three, five or seven Fridays. If Allah wills your prayer will certainly be granted. I swear by Him who made me a Prophet that the acceptance of a believers prayer will never be missed'. Sayyidina Ibn Abbaas ؓ reports that hardly five or seven Fridays passed when Sayyidina Ali ؓ came to Rasulullah ﷺ and said: 'Previously I used to learn about four aayaat; but I was not able to retain them, and now I learn about forty and I can remember them as clearly as if I have the Qur'aan open before me. Previously when I heard a Hadith; and then repeated it, I could not retain it; and now I hear Ahaadith and when I narrate them to others, I do not miss a single word'.

TA'AWWUZ AND TASMIYAH.

Ta'awwudh: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَٰنِ الرَّجِيمِ

Tasmiyah: بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Allah Ta'aala commands us in the Qur'aan:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَٰنِ الرَّجِيمِ

*'When you recite the Qur'aan seek Allah's protection from shay'taan the accursed'. (i.e. recite the **Ta'awwuz**).* (Surah 16:98)

Injunctions and related considerations

According to the consensus of Ummah , it is a **Sunnah to say *Ta'awwudh* and *Tasmiyah* before the recitation of the Holy Qur'aan** whether in Salaah or out of Salaah. However, **the reciting of *Ta'awwudh* is confined to the beginning of the Qur'aanic recital only**. Hence, whenever beginning the recital of the Qur'aan, both *Ta'awwudh* and *Tasmiyah* should be recited. *Ta'awwudh* should not be recited when starting a new Surah during Tilaawat. It is also not musnoon to recite *Ta'awwudh* when beginning any other act, besides the recital of the Qur'aan.

All Muslim scholars are unanimous that *Bismillahir-Rahmanir-Rahim* is a portion of Surah Al-Naml. They also agree that besides Surah Al-Taubah it should be written and read at the beginning of every Surah of the Qur'aan. During recitation of

the Holy Qur'aan, one should repeat *Tasmiyah*, but not *Ta'awwudh*, at the beginning of each Surah, with the exception of Surah Al-Taubah. But if one happens to **begin the recitation of the Holy Qur'an with this Surah**, one should recite *Ta'awwudh* and *Tasmiyah* both.

Rulings:

1. *Bismillahir-Rahmanir-Rahim* is a verse of the Holy Qur'an and a part of the verse in Surah Al-Naml; it is also a regular verse when it occurse between two Surahs. It must, therefore, be treated with as much respect as the Holy Qur'an itself, and it is not permissible to touch it without having performed wudu (ablution) or when in a state of Haidh, Nifaas or Janaabah. It is not allowed to even read this verse as recitation of the Holy Qur'aan before having taken a ritual bath. One may, however, recite it as a **form of prayer** before beginning a work; like taking one's meals or drinking water under all conditions.
2. There is consensus amongst all the Imaams that the *Ta'awwudh* and *Tasmiyah* should be recited at the beginning of the first rakah in Salaah. They do however differ regarding the Tasmiyah in Salaah on whether it should be recited audibly or inaudibly. Imaam Abu Hanifah ﵀ and many other Imaams prefer that it should be recited inaudibly. Imaam Shafi ﵀ prefers that it be read audibly.
3. In the course of Salaah, whether one is reciting the Holy Qur'aan loudly or silently, one should not recite *Tasmiyah* before beginning a Surah just after the Surah Al-Fatihah. Such a practice has not been reported either from the Holy Prophet ﷺ or from any of the first four Khulafa. However there is a complete agreement among the scholars that it is **not makruh** or reprehensible for some one to recite *Tasmiyah* in this situation (Hanafi).

THE ETIQUETTE OF RECITING THE QUR'AAN

Before commencing Tilaawat:

- ✓ Perform Wudhu. It is Haraam (prohibited) to touch the Qur'aan without Wudhu.
- ✓ It is permissible to recite the Qur'aan without Wudhu from memory, without handling it.
- ✓ It is not permissible for a person, on whom ghusl is compulsory, to recite the Qur'aan at all, even from memory.
- ✓ Use a Miswaak and ensure that the mouth is thoroughly cleansed of any strong or offensive smell such as garlic, raw onion, cigarettes, cigars, tobacco etc.
- ✓ The respect for the Qur'aan should be regarded as binding upon every Muslim at all times. Sit in a secluded place facing the Qieblah in an extremely dignified manner. One should not lean against anything or stretch out ones legs or lie down whilst reciting the Qur'aan.
- ✓ The Qur'aan must be placed on an elevated position such as a Qur'aan stand, desk or pillow. Do not place the Qur'aan on the musallah (carpet), the Mimbar or any place on which people stand or sit.

- ✓ The use of ltr (permissable fragrance) is recommended before recital.

When commencing Tilaawah and during Tilaawah:

- ✓ The niyyah (intention) for the recital of the Qur'aan must be solely for the purpose of gaining Allaah's pleasure and to obtain His favour.
- ✓ Before commencing Recite Durood Sharief an odd number of times followed by **Ta'awwuz** and **Tasmiyah**.
- ✓ Recite the Qur'aan with complete attention and humbleness and in a dignified manner, as if you are reciting in response to Allaah's command, and also that you are in His presence and that He is listening to your recital.
- ✓ When one is alone it is better to recite aloud. However, when one is reciting in a Musjid or where others are occupied in their Ibaadat, or there is fear of showing off, then it is best to recite softly. Recite in a melodious voice because this has been emphasised in many Ahaadith. Do not sing the verses or imitate the manner and style of the non-Muslims, for this is totally forbidden.
- ✓ It is waajib (compulsory) to recite the Qur'aan Kareem correctly. Do not recite with haste but make an effort to recite with Tarteel (fluency) and with Tajweed (according to the rules of recitation).
- ✓ When reciting with comprehension; then upon reaching an aayaah describing mercy, ask for Allah's mercy, and when reciting an aayaah in which punishment is depicted, then beseech Allah to save you from such punishment. On an aayaah pertaining to Allah's Glory and Sanctity, one should say: Subhaanallaah (Allah is free from all faults). Masnoon dua's have to be recited after certain aayaah. These are shown with this symbol (۞) on the aayaah and the dua is printed in the margin.
- ✓ An effort must be made to understand the Qur'aan; and where one is not conversant with the Arabic language, he should endeavour to understand the meanings of particular aayaah from the Ulama, or from studying authentic translations. The Ahaadith of Rasulullah ﷺ strictly prohibits the translation and interpretation of the Qur'aan to suit ones own views, more especially and specifically so, when one is not fully acquainted with all the related sciences of the Qur'aan.
- ✓ Try to shed tears while reciting, even if one has to compel oneself to do so.
- ✓ One must not talk during the Tilaawat of the Qur'aan. If an important matter has to be discussed with anyone then the recital should be stopped and the Qur'aan closed. If anyone desires to continue reciting thereafter, then he must recite the Ta'awwuz and Tasmiyah and then continue from where one has stopped.
- ✓ It is reported in one Hadith that whoever has recited the Qur'aan and thereafter praised Allaah and conveyed blessings upon Rasulullah ﷺ and then, asked for forgiveness from his Sustainer; indeed he has asked for goodness from its very source.
- ✓ Do not place any other book, kitaab or object (hat, cap, turban or spectacles, etc.) on the Qur'aan during or after recital.

- ✓ Do not turn your back towards the Qur'aan before, during or after recital, and do not sit with the Qur'aan in such a position that it faces someone elses back. sit on a place that is higher than the Qur'aan when the Qur'aan is within sight nor on a place that is higher than the Qur'aan when the Qur'aan is within sight.
- ✓ If one feels tired and begins to yawn while reciting the Qur'aan, then the recitation should be terminated and only continued after having rested.
- ✓ After terminating the recital, put the Qur'aan into a Juzdaan (pouch) and then place it respectfully on a high shelf, or any other safe place.
- ✓ It is sinful to carelessly discard torn or worn pages of the Qur'aan. Unuseable (loose) pages must be put into a clean, Taahir (pure) wrapper and buried in a Taahir (paak) and clean place.
- ✓ Besides the Qur'aan, other pieces of paper or things with the names of Allaah and Rasulullah ﷺ must not be shown disrespect by being carelessly discarded at places where these would be trampled upon.

RECITATION OF THE QUR'AAN

When to recite the Qur'aan:

The most suitable time to recite the Qur'aan is after Fajr Salaah. The most virtuous time is the latter part of the night. It is also desirable to recite the Qur'aan between the times of Maghrib and Esha salaah. The Qur'aan should be recited at any time of the day or night provided one is not in the state of Janaabat etc. (i.e., in need of compulsory Ghusl). Tilaawat is allowed during the Makrooh times of salaah as well.

Extent of recital:

According to the Jamhur (general body of Ulama) there is no limitation on the maximum period in which one Khatam should be completed. The reciting should be completed within such time as is convenient. Some Ulama however, say that the maximum period should not exceed forty days. This means that at least three fourths of a Juz should be recited daily. If for some reason this extent could not be recited on that day, then the missed portion should also be covered on the next day, so that the Khatam can be completed in forty days. This view is supported by a Hadith in which it is reported: 'Whoever delays the completion of the Qur'aan for more than forty nights has delayed it considerably'.

Some Ulama are of the opinion that a Khatam should be completed once every month, though it is preferable to complete a Khatam every week, since this was the practice of most Sahaabah ؓ. One could start the recital on Friday and could recite the one Manzil (halting stage) daily, so that the Khatam is completed on the following Thursday. (These manzils are clearly marked at the top of every page). According to Imaam Abu Hanifah ؒ it is ones duty to recite the Qur'aan at least twice a year (i.e. two Khatams). Therefore, under no circumstances should one recite less than this.

THOSE SURAHS OF THE QUR'AAN WHICH ARE TO BE RECITED IN SALAAH

Waathila ؓ relates that Rasulullah ﷺ has said: 'I have been given اَلسَّبْعَالطُّوَلْ (As Sabat Tuwal) in lieu of the Torah, اَلْمِيْنَ (Al Me'een) in lieu of the Psalms, اَلْمَثَانِي Al Mathaani) in lieu of the Bible and اَلْمُفَصَّلْ (Al Mufassal) as a special favour for me.

The first seven Surahs are called 'As Sabat Tuwal' (the seven longest ones), the next eleven are called 'Al Me'een' (Surahs consisting mostly of about a hundred Aayaah each) the following twenty Surahs are known as 'Al Mathaani' (oft repeated Surahs), while all the other remaining Surahs are 'AI Mufassal' (the explicit ones). It is Masnoon (Sunnah) to recite the 'Al Mufassal' in the fardh salaah. These surahs are divided into three sections and are to be recited in the five Fardh Salaahs as follows:

Fajr and Zuhr: The longer ones of the Al Mufassal. These are from Suratul Hujuraat (Surah 49) to Suratul Inshiqaaq (Surah 84) - طِوَالُ الْمُفَصَّلْ

Asr and Esha: The medium ones of the Al Mufassal. These are from Suratul Burooj (Surah 85) to Suratul Qadr (Surah 97) - اَوْسَاطُ الْمُفَصَّلْ

Maghrib: The short ones of the Al Mufassal. These are from Suratul Bayyinah (Surah 98) to Suratun Naas (Surah 114) - قِصَارُ الْمُفَصَّلْ

THE RECITAL OF QUR'AAN IN SALATUL TARAWEEH

1. It is sunnah to recite the entire Qur'aan in the twenty rakaats of Taraweeh during the month of Ramadhaan. During such complete recital, the Tasmiyah should be recited audibly, once before the Qiraat of a Surah.
2. If there is no person who can recite the entire Qur'aan in the Taraweeh Salaah, then any Imaam should recite the last ten Surahs of the Qur'aan, (from surah Al Feel to the end), twice in twenty rakaat.
3. If an Imaam has recited the Qur' aan in twenty rakaat of Taraweeh in one Musjid then he is not allowed to lead another Taraweeh Jamaat hereafter in another Musjid.
4. To recite the Qur'aan so hastily in Taraweeh that the words are not clearly pronounced, is sinful. In such a case, neither the Imaam nor the muqtadies will receive the anticipated reward.
5. It is the unanimous verdict of the Ulama that any child (who has not yet reached the age of puberty) should not lead the congregation for Taraweeh or any other Salaah.

RUMUZ AL-AWQAF: STOP SIGNS

(Extracted from Ma'ariful Qur'aan)

A useful step taken to facilitate recitation and phonetically correct pronunciation (*tilawah* and *tajwid*) was to provide signs with Qura'nic sentences which could tell the nature of making a stop (breathing) there. These signs are known as the '*rumuz*' (signs) or *alamat* (symbols) of *awqaf* (stops). Their purpose is to help a person who does not know Arabic to stop at the correct spot during his recitation, and thus, avoid causing a change in meaning by breaking his breath at the wrong spot. Most of these signs were first invented by Allamah Abu Abdullah Muhammad ibn Tayfur Sajawandi ﷺ. *(Al-Nashr fi al-Qlra'at al-'Ashr, 1/225)*

Details about these signs are given below:

م	This letter *mim* is an abbreviation of *al-waqf al-lazim*. It means if a stop is not made here an outrageous distortion in the meaning of the verse is possible. So, it is better to stop here. Some phoneticians of the Qur'an have also called this *al-waqf al-wajib* or the obligatory stop. But this is not wajib of fiqh which brings sin if abandoned. In fact, the purpose is to stress that making a stop here is the most preferable of all stops. *(al-Nashr, 1/231)*
ط	This letter *Ta'* is an abbreviated form of *al-waqf al-mutlaq.* It means that the statement stands completed at this point. Therefore, it is better to stop here.
قف	This word is *'qif* which means 'stop' and it is inserted where the reader may possibly think that a stop was not correct there.
ز	This letter *Za'* is an abbreviation of *al-waqf al mujawwaz.* It means that making a stop here is correct all right, but the better choice is not to make a stop here.
سكتة	This is a symbol for *saktah*. It means one should stop here breaking the sound but not the breath. This is generally inserted at a place where assimilated reading is likely to cause an erroneous projection of meaning.
وقفة	At this sign of *waqfah*, one must stop a little longer than saktah (pause). But, breath should not break here too.
ص	This letter Sad is an abbreviation of al-waqf al-murakhkhas. It means that the statement has not yet been completed at this point but, because the sentence has become long, here is the place to breathe and stop rather than do it elsewhere. *(al-Mianh al-Fikriyyah, p.63)*
ق	This letter *qaf* is an abbreviation of *qila 'alaihi l 'waqf.* It means that some phoneticans of the Qur'an identify a stop here while others do not.

صلے	This is an abbreviation of ***al-waslu awla*** which means it is better to recite in assimilated continuity.
صل	This is an abbreviation of ***qad yusalu***, that is, some stop here, while others like to recite on in assimilated continuity.
لا	This letter ***la'*** is an abbreviation of *la taqif.* It means do not stop here, but it does not imply that making a stop here is impermissible, because there are certain places bearing this sign where making a stop brings no harm and making an initiation from the following word is also permissible. Therefore, the correct meaning of this sign is: If a stop is made here, it is better to go back and read over again. Initiation from the next word is not approved. *(al-Nashr, 1/233)*
ج	This letter ***Jim*** is an abbreviation of *al-waqf al-ja'iz* and it means that it is permissible to stop here.
لا ۵	Optional to pause or to continue.*
مع مُعَانقد ∴ ∴	This ***ma'*** is an abbreviation of *"mu'anaqah".* This symbol is inserted at a place where a single verse has two possible explanations. According to one explanation, the stop will be made at one given place, while according to another explanation, this will be at another place. So, a stop can be made at either one of the two places, but once a stop has been made at one place, it is not correct to stop at the other. However, if a stop is not made at both places, that will be correct. It is also known as *'al-muqabalah'.* It was, first of all, pointed out by Imam Abu al-Fadl-al-Razi *(al-Nashr, 1/237 and al-Itqan, 1/88).*
ك	Denotes similar rule as at end of preceding Aayah. *
أْ	A small circle on a letter denotes that such a syllable must not be pronounced during continous recital, but should be recited when pausing. *
۵	Non-Kufi Aayah *
	وَقْفُ النَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّم This is marked at places where some *hadith* report proves that the Holy Prophet ﷺ stopped here while reciting.

* Not extracted from Ma'ariful Qur'aan

Basic Rules of Waqf (Stopping):

1. A Waqf is only correct if a breath is taken before reciting the following word. To recite the last letter as a Saakin and not to renew the breath is incorrect.

2. If there appears a **Fathah** (ـَ), **Kasrah** (ـِ), **Dhammah** (ـُ) or a **Kasratain** (ـٍ), **Dhammatain** (ـٌ) on the last letter of a word before a stop, then that letter will be recited as a **Saakin** (ـۡ).

سَمِيۡعٌۢ بَصِيۡرٌ ۝ ← سَمِيۡعٌۢ بَصِيۡرۡ ۝   يَعۡلَمُوۡنَ ۝ ← يَعۡلَمُوۡنۡ ۝

خُلُقٍ عَظِيۡمٍ ۝ ← خُلُقٍ عَظِيۡمۡ ۝   حِيۡنَ تَقُوۡمُ ۝ ← حِيۡنَ تَقُوۡمۡ ۝

يَوۡمُ الدِّيۡنِ ۝ ← يَوۡمُ الدِّيۡنۡ ۝

And if the last letter has a **Fathatain** (ـً) or Mad (ـٰ) then the last letter is read as if it has a **Fathah** (ـَ) on it.

رَبِّكَ فَتَخۡشٰى ← رَبِّكَ فَتَخۡشَا   حُبًّا جَمًّا ← حُبًّا جَمَّا   اَفۡوَاجًا ← اَفۡوَاجَا

If it is a Mushaddad letter i.e. a letter with a **Tashdeed** (ـّ), the letter should be prolonged between 1½ and two of itself. The same rules as above apply.

فَطَلٌّ ط ← فَطَلّ ط   وَتَبَّ ۝ ← وَتَبّ ۝

وَالۡحَجِّ ط ← وَالۡحَجّ ط

صَفًّا صَفًّا ۝ ← صَفًّا صَفَّا ۝   اَنَّهُ الۡحَقُّ ط ← اَنَّهُ الۡحَقّ ط

3. If the last letter ia a round **Taa** (ة), when stopping; it is recited as a **Haa** (ه).

نَارًا حَامِيَةً ← نَارًا حَامِيَهۡ   اَصۡحٰبُ الۡمَيۡمَنَةِ ← اَصۡحٰبُ الۡمَيۡمَنَهۡ

4. If there appears a **Saakin letter** after a **Tanween**, then the **Noon** (ن) of the **Tanween** should be given a **Kasrah** (ـِ) and joined with the following letter. This shall be the rule when it is decided not to stop.

مُبِيۡنٍ ۝ اقۡتُلُوۡا ← مُبِيۡنِ نِ اقۡتُلُوۡا   لُمَزَةٍ ۝ الَّذِىۡ ← لُمَزَةِ نِ الَّذِىۡ

When a Stop is made, then the **Noon** (ن) of the **Tanween** should not be pronounced when beginning the recital of the following word.

مُبِيۡنٍ ۝ اقۡتُلُوۡا ← مُبِيۡنۡ ۝ اُقۡتُلُوۡا   لُمَزَةٍ ۝ الَّذِىۡ ← لُمَزَهۡ ۝ اَلَّذِىۡ

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THE ARABIC ALPHABET

Letter	Initial	Arabic name	Medial	Example	Final	Name
ا	ا	اَلِف		اَبْ	ـا	Alif
ب	بـ	بَا	ـبـ	اَبْ	ـب	Baa
ت	تـ	تَا	ـتـ	اَتْ	ـت	Taa
ث	ثـ	ثَا	ـثـ	اَثْ	ـث	Thaa
ج	جـ	جِيْم	ـجـ	اَجْ	ـج	Jeem
ح	حـ	حَا	ـحـ	اَحْ	ـح	Haa
خ	خـ	خَا	ـخـ	اَخْ	ـخ	Khaa
د	د	دَال		اَدْ	ـد	Daal
ذ	ذ	ذَال		اَذْ	ـذ	Zhaal
ر	ر	رَا		اَرْ	ـر	Raa
ز	ز	زَا		اَزْ	ـز	Zaa
س	سـ	سِيْن	ـسـ	اَسْ	ـس	Seen
ش	شـ	شِيْن	ـشـ	اَشْ	ـش	Sheen
ص	صـ	صَاد	ـصـ	اَصْ	ـص	Saad
ض	ضـ	ضَاد	ـضـ	اَضْ	ـض	Dhaad
ط	ط	طَا	ـطـ	اَطْ	ـط	Taa
ظ	ظ	ظَا	ـظـ	اَظْ	ـظ	Zhaa
ع	عـ	عَيْن	ـعـ	اَعْ	ـع	Ain
غ	غـ	غَيْن	ـغـ	اَغْ	ـغ	Ghain
ف	فـ	فَا	ـفـ	اَفْ	ـف	Faa
ق	قـ	قَاف	ـقـ	اَقْ	ـق	Qaaf
ك	كـ	كَاف	ـكـ	اَكْ	ـك	Kaaf
ل	لـ	لَام	ـلـ	اَلْ	ـل	Laam
م	مـ	مِيْم	ـمـ	اَمْ	ـم	Meem
ن	نـ	نُوْن	ـنـ	اَنْ	ـن	Noon
و	و	وَاو		اَوْ	ـو	Waw
ه/ھ	هـ	هَا	ـهـ	اَهْ	ـه	Haa
ء	أ إ ؤ ئ ء	هَمْزَة		اَءْ		Hamza
ي	يـ	يَا	ـيـ	اَيْ	ـي	Yaa

The Vowel Signs

Long Vowel Signs

Extended Madd - Extends the corresponding vowel

- ـَا Fathah Alif / ـٰ Fathah Muqaddarah (Khara Zabar)
- ـَى Fathah Alif Maqsura / ـٰ Fathah Muqaddarah
- ـُو Dhamma Waw / ـٗ Dhammah Muqaddarah (Ulta Pesh)
- ـِي Kasra Yaa / ـٖ Kasra Muqaddarah (Khara Zer)

Elongated Madd - Elongates the corresponding vowel

- ـٓ Madd-e-Munfassil
- ـٓ Madd-e-Muttaassil & Madd-e-Laazim

Short Vowel Signs

Tanween

- ـً Fathatain (Do Zabar)
- ـٌ Dhammatain (Do Pesh)
- ـٍ Kasratain (Do Zer)

Harakaat

- ـَ Fathah (Zabar)
- ـُ Dhammah (Pesh)
- ـِ Kasrah (Zer)

Tashdeed ـّ **with a**

- ـَّ Fathah
- ـًّ Fathatain
- ـُّ Dhammah
- ـٌّ Dhammatain
- ـِّ Kasrah
- ـٍّ Kasratain
- ـّٰ Fathah Muqaddarah

Denotes a absence of a vowel

- ـْ Saakin (Jazm)

Denotes a Doubling of a Letter

- ـّ Tashdeed

Contents

Alternate Form of Letters

Yeh Baree	Heh Goal	Swash Kaf	Taa Marbuta	Alif Maksurah	Yaa Hamza	Waw Hamza	Alif Hamza
ے	ہ	ک	ة	ى	ئ	ؤ	إ أ

Meem	Ghain	Ain	Zaa	Raa	Khaa	Haa	Jeem
م	غ	ع	ز	ر	خ	ح	ج

Common Ligatures

لا	← لا	← ل+ا	الله	← الله	← ا+ل+ل+ه
كل	← كل	← ك+ل	كا	← كا	← ك+ا
في	← في	← ف+ي	كلا	← كلا	← ك+ل+ا
فے	← فے	← ف+ے	فى	← فى	← ف+ى
تم / تم	← تم	← ت+م	لج / لج	← لج	← ل+ج
بجح	← بحج	← ب+ح+ج	يم / يم	← يم	← ي+م
نخ / نخ	← نخ	← ن+خ	بح / بح	← بح	← ب+ح
جم / جما	← جم	← ج+م	يج / يج	← يج	← ي+ج
نهم	← نهم	← ن+ه+م	بهم	← بهم	← ب+ه+م
حميما	← حميما	← ح+م+ي+م+ا	جحنم	← جحنم	← ج+ح+ن+م

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References: Back to Basics - Qari Basheer Patel, Key to Tajweed - Mujlisul Ulema of South Africa, Nooraani Qaaidah, Tajweed Made Easy - Madrasah Arabia Islamia, Tajweed for Beginners - Qari Ismail Essack

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Summarised Tajweed Rules

The Arabic Alphabet

As-Sifaat | Vowel Signs | Rules of Alif (ا) | Rules of Stopping | Makhaarij

As-Sifaat

Aaridah

Rules for letters following a Noon Saakin & Tanween
ـٌ ـٍ ـً نْ

إظهار
No Ghunna if followed by any of the throat letters
ء ه ع ح غ خ

إدغام
Assimilate With Ghunna if followed by these letters
ي ن م و
Assimilate Without Ghunna if followed by these letters
ل ر
If above letters are in 1 word No Ghunna will apply

إقلاب
Change the Noon Saakin or Tanween into a Meem Saakin
ـٌ ـٍ ـً نْ ⇨ مْ
With Ghunna (duration 1 Alif) when followed by
ب

إخفاء
With Ghunna (duration 1 Alif) when followed by the following letters
ت ث ج د ذ ز س ش
ص ض ط ظ ف ق ك

Rules for letters following a Meem Saakin مْ

إدغام شفوى
Assimilate the Meem Saakin into the Meem that follows it With Ghunna (duration 1 Alif)

إخفاء شفوى
With Ghunna (duration 1 Alif) when followed by the letter ب

إظهار شفوى
No Ghunna if followed by any other letter, besides
م ب

Sun Letters - اَلشَّمس
For the following letters the Laam becomes silent and is joined with the Alif or the letter preceding it
ت ث د ذ ر ز س
ش ص ض ط ظ ل ن

Lazimah

Without Opposites

- Safeer
- Inhiraaf
- Takreer
- Tafasshi
- Istitaalah

قَلْقَلَة
To read the letter so that an echoing sound emanates
When a saakin appears on the following letters,
ق ط ب ج د
It will be read with Qalqala

With Opposites

- Hams / Jahr
- Shiddah / Bayyinah / Rikhwah
- Isti'la / Istifaal
- Itbaq / Infitah
- Idhlaq / Ismaat

حَرْفُ اللِّين
When a fatha precedes a
يْ or وْ
they are called Letters of Leen

غنة
Pronounced from the Nasal Cavity
مّ & نّ
Will be Read With Ghunnah (duration 1 Alif)

Vowel Signs / Rules of Alif (ا)

حَرْفُ المَدِّ / المدّ الاصلى
ا before which there is a ـَ
وْ before which there is a ـُ
يْ before which there is a ـِ
These are known as the Letters of Madd - (Duration 1 Alif Only)

When a Alif (ا) takes on a Harakah (ـَ ـُ ـِ) it changes into a Hamza (ء)
The أ إ ؤ ئ then act as carriers for the Hamza (ء)

المدّ الفرعى
Duration 1 to 5 Alif's
During your recitation be consistent in the duration that you have decided on for each of the Madds

المدّ المنفصل
A Harf-e-Madd followed by a Hamzah (ء) in the Next Word
Duration 3 Alif's

المدّ المتّصل
A Harf-e-Madd followed by a Hamzah (ء) in the Same Word
Duration 3 Alif's

المدّ العارض الوقف
A Harf-e-Madd followed by a Saakin (ْ) which is caused by Stopping
Duration 1,3 or 5 Alif's

المدّ اللازم
A Harf-e-Madd followed by a Saakin (ْ) in one word or a Tashdeed (ّ)
Duration 5 Alif's

The Word الله
Recite with full mouth if preceded by ـَ ـُ
Recite with empty mouth if preceded by ـِ

The Rules of ر
Full mouth when it has ـَ ـُ or is ـْ and preceded by ـَ ـُ
Empty mouth when it has ـِ or is ـْ and preceded by ـِ

Rules of Stopping

Punctuation Marks

- م — Compulsory Stop
- ط — Required Stop
- ج / لا / قلى — Continue or Stop
- قف — Valid Pause
- ز / صلى / لا — Continue
- ∴ ∴ — Stop at one only. Either the1st or 2nd but not both
- ص — Suggested Pause
- سكتة / وقفة — Stop Sound Not Breath
- ك — Preceding Rule

Initiation & Stopping

If there appears ـَ ـُ ـِ ـٌ ـٍ on the last letter of a word before a stop, then that letter will be recited with a ـْ
If there appears ـً ـً on the last letterof a word before a stop, then that letter will be recited with a ا
If the letter is a ـّ the same rules as above apply, it will be prolonged between 1½ and 2 of itself
If the last letter is a Taa Marbuta ة when stopping, it is recited as a ه

Makhaarij

جوف
Pronounced from the empty space inside the mouth
ا و ي

أقصى الحلق
Lowest portion of the throat closest to the chest
أ ه

وسط الحلق
Middle portion of the throat
ع ح

أدنى الحلق
Uppermost portion of the throat
غ خ

أقصى اللِّسان
When the extreme back of the tongue touches the (soft) palate
ق

أقصى اللِّسان
When the extreme back of the tongue touches the (bony) palate
ك

وسط اللِّسان
When the centre of the tongue enters the recess of the upper palate
ج ش ى

حافة اللِّسان
When the back edge then side of the tongue touches the roots of the top molars and premolars
ض

ذلق اللِّسان
When the front edge of the tongue meets the gums of the eight top front teeth (right to left premolars)
ل

ذلق اللِّسان
When the front edge of the tongue meets the gums of the six top teeth (right to left canines)
ن

ذلق اللِّسان
When the front edge of the tongue meets the gums of the four top front four teeth
ر

طرف اللِّسان
When the tip of the tongue touches the roots of the two top front two teeth
ت د ط

طرف اللِّسان
When the tip of the tongue touches the edge of the two top front teeth
ث ذ ظ

طرف اللِّسان
When the tip of the tongue touches the edge of the two top and bottom front teeth
ز س ص

الشفة السفلى
When the bottom lip touches the two top front teeth
ف

خيشوم
Pronounced from the Nasal Cavity
غنة

شفتَان
و — The lips close at the side rounding the lips
ب & م — The lips close completely

Contents

اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدٰىنَا لِهٰذَا وَمَا كُنَّا
لِنَهْتَدِىَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ

All Praises due to Allah who has guided us to this,
and we would not have been rightly guided
had Allah not guided us. (Holy Quraan➟7:43)

رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝
وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝

Our Lord accept from us! Indeed, You - and You alone –
are the All- Hearing, the All-Knowing! (Holy Quraan➟2:127)

And accept our repentance. Indeed, You - and You alone –
are the Most-Relenting, the Very-Merciful. (Holy Quraan➟2:128)

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جَزَاكَ اللّٰهُ خَيْرًا And please do remember us in your Duas.